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Mission News.

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Christian Endeavor in Osaka.

The twenty-fourth annual meeting of the Japan Y.P.S.C.E. representing one hundred and fifteen societies, with a membership of a little over three thousand, was held in Osaka, March 4—6. Viewed from many points, this was one of the most successful of the Union's conventions yet held. The presence of Dr. and Mrs. F. E. Clark, who were making a short visit in Japan on their way to Chosen and China, added much to the enthusiasm and profit of the conference. This also accounts in some measure for the unusually large audiences at all the gatherings. The attendance at the two evening sessions held in the Y.M.C.A. hall was larger than that of the evangelistic campaign held last year in the same place.

The welcome accorded to the Clarks, and interest in their visit, on the part of "endeavorers" and of the Christian community in general, was evidenced by the numbers who assembled to meet them at the station; and if the desire of the city press to reproduce in print the faces of these friends, can be taken as an acknowledgment, on their part, of the value of the visit of these distinguished guests, then such feeling of appreciation ran high, as seven different flashes were snapped off on their arrival, in all poses and in various places, one being when they were boarding the electric car. These flash-light explosions were regular incidents, at nearly every meeting, when two and sometimes three pictures were taken.

The usual number and variety of convention meetings were held. The one of welcome at the Baika School, followed by a social gathering, was a very cordial affair. At this latter function, a unique feature was the calling out, impromptu, of the three white-haired foreigners present, all of the same age, to sing a song together, which was done, the song being led by the "Mayor of Kawaguchi Mura," as reported by the *Asahi Shimbun*. The song was *Kore de ō-shimai* (now the school is over). This was considered the occasion of great laughter and applause. The sunrise prayer meetings, the consecration meeting and business session,

the meeting for women, and the rally for Sunday-school children were all inspiring and well attended gatherings. Perhaps the most successful, on several accounts, was the one when over a thousand children were crowded into Tenma Church, where they listened with great delight, to a very long, but apparently interesting story, told by a very skillful Japanese gentleman. Mrs. Clark, who is most "at home" when talking to children, reinforced by her interpreter, also held their close attention, as she told them of a little girl, who many years ago when Bibles were scarce, had difficulty in learning about God, and what it was He gave to the world. Several of the children took part in the program with song and recitation.

As to the addresses delivered:—at all the sessions either Dr. or Mrs. Clark figured largely. Drawing from their broad experience and extensive travels, they brought home to the minds of their audiences here, the great value of the "Young Peoples' Society of Christian Endeavor," pointing out that there was significant meaning in each word of this long name. Also the secret of the success of the society in the world around, was set forth with much earnestness and effect. Dr. Pettee, president of the C.E. Union in Japan, in his presidential speech and in various other Japanese addresses, interpreted the gist of his own remarks into English, as he proceeded, which was helpful to many a one in the audience, as well as to Dr. and Mrs. Clark. On his introduction of Dr. Clark at the Y.M. C.A. hall, when there were many young men students present, he made quite a "hit," by referring to their early college days when, forty-seven years ago, they first met, while kicking foot-ball together at Dartmouth. Dr. Harada's address on "Religion is Life," and Prof. Arakawa's on "The Worth of Man," were especially telling and to the point. Rev. Mr. Osada's remarks at the consecration service were thoughtful and impressive.

The interpreting of the English speeches was splendidly done by both Rev. Mr. Makino and Mr. Sawaya, the energetic secretary of the Union. They were ready and bright and expansive, adding side-lights of explanation, and making the addresses their own in spirit and earnestness.

Considerable time and effort had been put forth previously in preparation for the musical part of the programs. A choir of twelve mixed voices, carrying four parts, rendered special selections with great credit. An organ voluntary, mostly by Japanese ladies, opened nearly every session, and solos by both Japanese and Americans were interspersed during the exercises. The singing on one occasion by the Baika school-girls, was enjoyed by everybody.

At the annual business session of the conference four decisions were made; namely—to make a present, by special contribution, to Dr. and Mrs. Clark,—to move the headquarters of the society to Tokyo,—to hold the next annual meeting in Tokyo,—to double the work and membership this coming year, with "Increase" as the watchword. There is good reason to hope and expect that, with the impulse gained from the renewed enthusiasm at this "red letter" convention, and with the new seat of office at the capital, great things may result from this "advance campaign."

(Mrs.) HELEN STRATTON ALLCHIN.

Charitable Work in Japan.

[Address before Civics Circle of Kobe Saturday Morning Club, on Monday, February 28, 1916, by Mr. Takayuki Namae, (XIV. 6) Supervisor of Japanese Government Benevolent Institutions]

About forty years ago (in 1874) a poor-law was enacted. This law directed that about nine bushels of rice a year should be given to forlorn poor who were unable to work on account of incurable disease. Those who had dependents above seventy or under fourteen, unable to work on account of incurable disease, even if not forlorn, might be

helped as above. The same aid should be given to those above seventy unable to work on account of serious disease. About three and a half bushels of rice a year should be given to forlorn poor under thirteen. About 2,000 paupers are helped each year according to the above rules, to the amount of about 40,000 *yen*. This is mostly out-door relief. Besides this, about 1,700 foundlings were helped in 1914 (Taisho 3), to the amount of 70,000 *yen*. Some help is also given by municipalities. In all, nearly 10,000 persons are helped at an expense of 200,000 *yen*. If we compare this poor-law with that of Great Britain, we find about 1,000,000 paupers there, costing 50,000,000 *yen*. Why this difference? One reason is that Japanese family-ties are very strong; old people are cared for in their own homes. However, it is also true that we rather neglect our paupers as yet.

The benevolences of the Imperial Household are the fountain of all modern charitable enterprises. Not only does the Imperial Household grant substantial sums from year to year to public and private institutions, but at the death of the Empress Dowager, during the era of Meiji, 400,000 *yen* were distributed. At the death of Meiji Tenno 1,000,000 *yen*, at the death of the late Empress Dowager 600,000, and at the recent "coronation" 1,000,000 were given. Moreover, on February 11, 1911, (Meiji 44) 1,500,000 *yen* were granted by Meiji Tenno for free dispensaries. Many rich people were inspired by this example to give largely. The Imperial Relief Association for Sick Poor now has a capital of 25,000,000 *yen*, and last year expended 600,000 *yen*. It has hospitals and dispensaries all over the country.

Institutions of various kinds are steadily increasing, but always some improvement can be made. About eight years ago the Government started a lecture class for study in these lines. Until last year the lectures were given at the Home Office, but now they are given in different provinces; last July one series was given in Osaka, in August one in Sendai, and I am now on my way to Fukuoka to hold another institute. Abont 1,300 have attended these lectures during the eight years. They have lasted from ten days to a month. The lectures have also been published and distributed to interested people.

The Government has also, for several years, assisted by subsidies about 200 worthy institutions. The whole amount thus given from 1908 through last year was 300,000 *yen*. About 100 of the charitable institutions (private) are Buddhist, and 87 Christian. Of the latter 43 are carried on by foreigners, and 44 by Japanese Christians. The others have no relation to religion.

Child-saving work includes reformatories, orphanages and day nurseries. The Tokyo Reform School was opened thirty years ago on Shinto principles, to educate delinquent children. Next was the Shiba Reformatory School, latter called the Narita School. This was established on Buddhist principles. In the year 1899 the Home School, at Sugamo, in the outskirts of Tokyo, was founded by Mr. T. Tomeoka (I. 3, XVIII. 6), on the family principle, with the Christian spirit. In 1900 a law was passed for delinquent children, which was revised in 1908. Those under eighteen years of age are forced to enter such a school, the decision being made by the governor. They can be kept in the school till the twentieth year of their age. At present, of 56 such schools, 25 are public, and 31 private. There were 1900 inmates at the end of last year.

Mr. Tomeoka was formerly a Christian minister, and served as chaplain in a Hokkaido prison, where he had a good opportunity to learn conditions of prisoners and causes of crime. He found that the trouble began in childhood. He spent about two years in America, making special investigations at Elmira Reformatory, in New York, and at Concord and Lyman Reformatories, in Massachusetts. By his efforts his idea has extended all over Japan, so indirect-

ly we are under great obligation to America in this respect. For nearly fifteen years Mr. Tomeoka has been commissioner of charitable works of this kind. He has now about fifty inmates. More than one hundred have been satisfactorily reformed. He has recently secured for a farm-school for his institution, 2,550 acres of uncultivated land in Hokkaido.

Of 140 orphanages, 32 are Christian, 16 of them carried on by foreigners, and 16 by Japanese Christians. There are 43 Buddhist orphanages. The first was started by a Catholic priestess, in Yokohama, forty years ago. The second was opened by a Japanese Catholic woman, the same year, in Nagasaki. The next was a Buddhist orphanage founded in 1880. The Okayama Orphanage and the Hakuaisha, in Osaka, both Christian, the Aichi Buddhist Orphanage, and the Sendai Christian Orphanage, are worthy of special study.

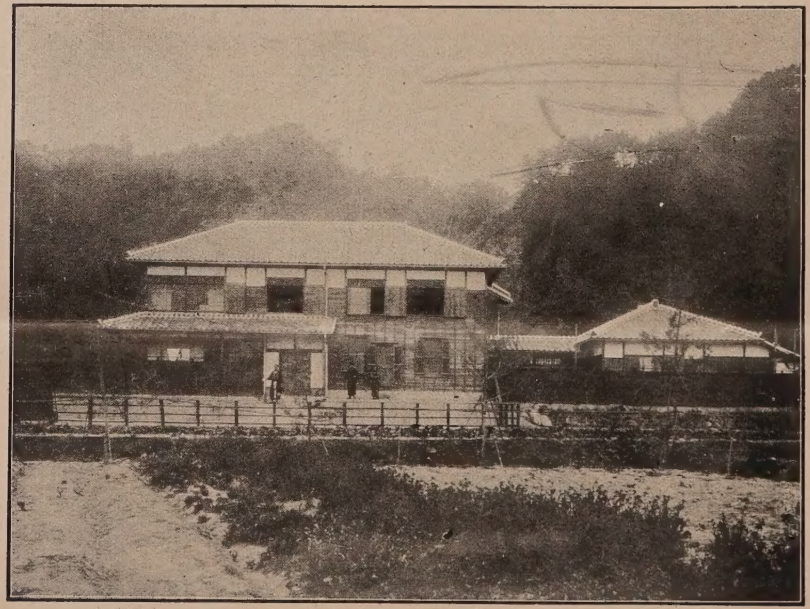
In Okayama, twenty nine years ago, Mr. Ishii (XVIII. 6), a medical student, was impressed by hearing George Muller. Happening to see two miserable beggar-boys, he was much moved, and gave up his idea of becoming a physician, throwing his medical books into the fire. For a long time he met with serious discouragements, and received no sympathy from the public, partly because he was a Christian, and partly because his work was so new. Sometimes the children were on the verge of starvation. But he struggled on, strong in his faith in God. After ten years the Imperial Household granted an annuity of 2,000 *yen*. In many respects Mr. Ishii was like George Muller. He received special help from Mr. Pettee, of Okayama,—without that aid the orphanage could not have been what it is. Now the children have all been removed to the farm in Kyushu, except about a hundred little ones who are placed in families. The farm has more than six hundred acres. This is the only orphanage where all the inmates are employed in farming. More than 3,000 children have been cared for, and 400 are now earning their own living. Mr. Ishii died two years ago. When the Emperor heard of his fatal illness, he conferred a rank upon him. This is the first instance of such an honor having been granted to a charitable worker. Mr. Ishii gave his life for the sake of God, Christ and humanity.

In Kobe there are seven charitable institutions, two orphanages, one home for ex-convicts, one school for the blind, one home for aged poor, one Christian Association, one Improvement Association.

Mr. Muramatsu (XIX. 3) was a criminal, converted in prison about twenty years ago. He devotes everything for the sake of God. I am proud to be his friend. I generally stay at his home when in Kobe. Now he has many foreign friends, who have great sympathy in his work for ex-convicts. He is soon going to America to collect funds.

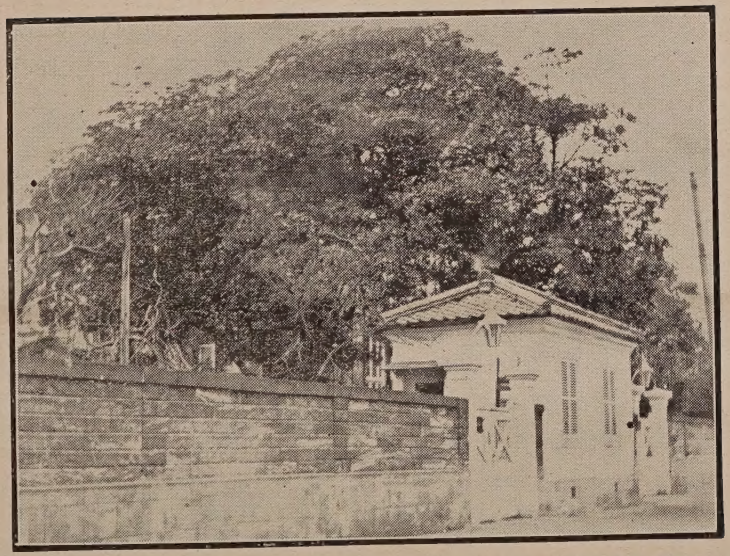
The Christian Association finds the most effective way of helping paupers is to supply work. But these poor people need to be unencumbered by their children. In New York City there are 90 crêches. The Kobe Ladies Public Association, organized after the breaking out of the Russo-Japanese war, established six crêches, and nursed 100 babies. It also furnished employment for the families of soldiers, and sent midwives, free of charge, in case of need. This work is not less needed in time of peace. The Hachiman crêche was helped by Mrs. Foss, Mrs. Clarke and others. During the war I was in Kobe to take care of soldiers' families. I have no words to express my thanks to the foreign ladies. The War Commemoration Crêche Association has now, in Kobe, four nurseries, caring for 200 children. There are 20 such institutions in the country, ten in Osaka, two in Tokyo, etc.

There are 559 charitable institutions in Japan, public and private, expending nearly 3,000,000 *yen* a year. Statistics of two years ago show that



THE AIRINKAN, OR EX-PRISONERS' HOME, KOBE,
Mr. ASASHIRO MURAMATSU,
SUPERINTENDENT

BY CURTESY OF "THE JAPAN ADVERTISER."



The Old Camphor Tree in the British Consulate, Yokohama, under which the Perry Treaty was signed, March 31, 1854, by Commodore Perry and Hayashi Daigaku no Kami. The Tree is said to be over Three Hundred Years old. The Treaty was ratified at Washington, January, 1855, and the final exchange made at Yokohama.

56 reformatory schools have nearly 1,500 inmates.
134 orphanages .....nearly 7,000 „
20 day-nurseries.....about 1,200 „
21 homes for aged poor .....nearly 500 „
64 schools for dumb and blind nearly 2,600 „

These institutions are mostly private, except the reformatory schools.

In reply to questions Mr. Namae said that, in proportion to their number, Christians have more such institutions than others, though they are newer. The great leaders, however, in this work are Christians,—even the Buddhists are encouraged by them.

Asked why the Government does not give larger sums, he replied that the Government is poor, and has too many other needs to give more largely. It is making a special effort to rouse public spirit.

Asked what success he had in getting contributions from wealthy people, he replied that wealthy people can be persuaded by governors, or others, to give, but are not yet interested enough to give of their own accord.

Reported by Miss SEARLE.

The Great Harvest in Hyuga.

Many have helpt in the clearing, and grubbing, and plowing, and sowing of the past twenty-five pioneer, evangelistic years, in Hyuga, and we have had encouraging harvests all along, but none equal to the present one. The leaders from outside, in this month of special meetings, have been Messrs. Seimatsu Kimura, of Tokyo, Seizo Abe, of Okayama, and Hajime Aoki, of Kobe. Just a word about these men. Mr. Kimura has been likened to Mr. Moody. He resembles him in his consecration, evangelistic zeal, vivid and forcible presentation of the truth, grasping the main points, and driving them home without useless words; like Moody, Chapman and Sunday, not hesitating to prepare the audience, by rousing laughter, for the reception of his strongest and most earnest thoughts, with Moody's masterful power to handle his audiences and all situations, plus the dramatic power of a Gough, or a Sunday, without his objectionable antics.

Mr. Abe—the scholarly, earnest, tireless, tactful, winning preacher, skillful in adapting his addresses to his audiences, gladly heard by all classes of people.

Mr. Aoki—the sweet, soulful singer, who counts his rare, well-trained voice the special gift of God, and wholly consecrated to Christian service.

These make a strong, mutually complementary, and very effective evangelistic trio. Hyuga has had them for a month. Mr. Abe came first, Feb. 12, and spent ten days in Kobayashi, Miyakonojo and Obi, meeting the other two at Miyazaki, where meetings were held every evening for ten days, with the days filled up with addresses at the various schools, and to many other special non-Christian and Christian audiences, street-preaching from the automobile (ten street addresses, one day), making calls, etc. The evening addresses were intensely evangelistic, and sought to secure decisions for the Christian life. In Miyazaki 150 signed cards, and in several other ways publicly expressed their decision to be true Christians. In Aya's one day of meetings thirty of the leading people of that region joined the company of deciders. In Honjo, one day, fifty, Sadowara (one day) fifty-eight, Tsuma and Chausubara, three days, one hundred, Takanabe two days, forty-six, Nobeoka, three days, some over a hundred, Hososhima, twenty-seven, Obi, twenty-eight, Miyakonojo, two days, eighty, Kobayashi, three days, one hundred twenty-one, giving a total of about eight hundred and thirty, who wrote their names as deciding to be Christians. Of these sixty-two were baptized in Miyazaki, thirty-nine in Chausubara, fifteen in Nobeoka, including the father and mother of Pastor Mitsui, of the Umeda Church, Osaka, who is at home just now, in Nobeoka, and who has helped greatly in the meetings there. A few others were baptized, but the rest wait further prep-

aration. Seven were baptized in Tsuma, just the day before the meetings. These are not included in the aggregate given above. The appeals were to reason and common sense, rather than to the emotions, and emphasised the necessity of repentance, and the saving power of Christ and his teachings, for the individual, the home, and society.

The majority of those who responded were young people in the adolescent and early manhood period of life, and results were the natural sequence of the special work for the children thruout the province during the years, as well as being the natural time of life for such a decision. Only a few of the deciders were of those who heard for the first time in these meetings. It has been emphatically a *harvest ingathering* from long, diligent seed-sowing, in the regular church and missionary work.

The automobile gave swift and easy wings to the gospel messengers from place to place, and made a pulpit for very many wayside sermons to large audiences, and was very helpful in summoning the people to the meetings, and carrying some there, who would not otherwise have gone.

The month is over and the evangelists have gone. There is left with us a great joy over the results, and a very sobering sense of the task given us to conserve these results, and help in the development of these new Christians into a fully established faith, and into strong working church-members. But we are sure that God, who has begun this good work, will help amply in carrying it forward. Mr. Aoki stayed after the meetings for two or three concerts under the auspices of the women's society of the Miyazaki Church.

C. A. CLARK.

Maebashi News-letter.

The three events in the Maebashi field for the month of January all came within a few days of each other. The *Kyoēkisha-kwai* ("Ministers' Association"), met at the missionaries' home on January 17 and 18. Two Presbyterian workers were present, and every one of the *Kumi-ai* (Cong'l) men in this *Ryōmō* district, making twelve, including the missionary; the first time in history that *all* have been able to be present.

A lecture by Pastor Tsuji of the Maebashi Church, and his formal welcome to the ministerial body, and a farewell to Evangelist Yoshida, of Sano, who left a few days later for Tsuyama, were some of the items that occupied three long sessions from Monday noon until Tuesday noon. While the missionary was enjoying the spiritual feast in the front room, the "one at the back" (*oku sama*) of the house provided three meals, "simple but hearty," to furnish the physical man in which the spiritual resides.

At the close of the last session, Mr. Tsuji was given a hurried, but gracious send-off to Tokyo, where he was married next day to the charming daughter of Maegami Junichi, of Osaka (XIX. 6). She is a graduate of the Baikwa Girls' School, of which her father has been, for so many years, a faithful trustee.

On February 27, four school girls and three young men were baptized.

The *Ryōmō Fujinkwai* (Woman's Society) met in the Maebashi Church, on the rainiest, stormiest day of the season, March 11. The morning prayer-meeting and following session for reports, were the smallest I have seen in the fifteen years of residence. By two o'clock the rain had passed and the church was well filled with Maebashi women, who came out to hear Mr. Uchigasaki, of Tokyo.

The church was full on the previous evening to hear Mr. Ebina, and was again filled on Saturday night to hear Mr. Uchigasaki. On these two evenings several names were added to the roll of seekers.

The Ashikaga Church is lamenting the loss of one of its faithful members, Dr. Iwane, who was stricken suddenly with apoplexy on the eve of his setting out to attend the annual meeting of the Kwanto

Bukwai, in Tomioka. This cast a shadow over the sessions, which were attended by representatives all the way from Yokohama to Niigata. The funeral was attended by about five hundred of his townsmen.

On March 18, I went with the touring missionary to spend Sunday in our Agatsuma station among the mountains —my first visit. It was delightful to meet some of the graduates of the Girls' School, who are scattered in many villages. Six of them came together for the first time, and we had a delightful hour and lunch together, with one of them as hostess.

In the afternoon, a woman's meeting, conducted by one who was for two years at our Kobe school, in the days of Misses Emily Brown, Searle and Gunnison, brought out a company of about thirty women and girls. The leader of the meeting is the mother of nine children, and the foster-mother of two more, a woman whom to meet would be a pleasure anywhere. She remembered Misses Talcott, Dudley and Barrows, Drs. Atkinson and Gordon and others.

Meantime the missionary had walked five miles in the morning, further into the mountains, to conduct services with another branch of the Agatsuma Church, Shittaka, where he baptized five new recruits.

Returning to Haramachi for the evening, he had the pleasure of baptizing and receiving into fellowship two others. One of these is the mother of the young woman who went from here to the Bible school last fall. On the *sameday* in the Ashikaga Church, her son, a Middle School teacher, who has been coming to the missionary's Bible class in Ota, was also baptized. Another son's *wife* was baptized last December, in the Maebashi Church. All these are directly due to the illness of the young woman now in Kobe, by which she lost the use of her right hand. She had learned a little of Christianity while in the Girls' School for two years. While in the hospital here in the city, the pastor found her out, and when she was able she began coming to church. Her cheerful Christian spirit in the midst of her trials, and the kindness shown her by the Christians influenced her family strongly. The father came to call upon us in the morning and said that he hoped soon to learn enough of *the way*, so that he, too, might join the Christian ranks.

The schools are closed. From the Kindergarten thirty-eight little tots have passed on from the loving care of Miss Sachi Kuroda and her helpers, to the public school. From the Girls' School twenty-seven graduated from the Regular Course, two from the special, and four from the sewing: Of these four are baptized Christians, but we hope that many of them have imbibed something of the spirit of Christ which will prove a power in their lives.

At the Alumnae Association following graduation, the graduates decided to raise funds for a new recitation and assembly hall, with which to celebrate the 30th anniversary next year.

Miss McKowan of Baikwa Jo Gakko, is enjoying the sunshine and breezes of Maebashi, after seven months of the smoke and grime of Osaka!

(Mrs.) Martha Clark Pedley.

Some Points about Laws of Nationality.

One of the microscopically few ideas remaining from our freshman Livy is the common experience of life involved in the author's comment that Hannibal's enemies maligned him by attributing to him the vices closely allied to his virtues. Strength and weakness easily shade off into each other. Genuine Americans prided themselves, till August, 1914, on their naturalization laws, which emphasize the dignity and freedom of the individual, and easily open the gate of opportunity and privilege. But while the results of these laws work admirably in normal times, when there's no clashing of international interests, in a crisis like

the present the results are freighted with weakness and danger to the State. The presence of many German-Americans in the United States has emphasized the danger by their traitorous conduct toward their adopted country. A cause of such danger lies in our laws which admit aliens to citizenship without cancellation of their citizenship in their native lands. A double allegiance results, and the individual can not serve two masters—"he will hold to one and despise the other," and in many cases he will cleave to his native land, especially if it be one like Germany, where patriotism is a disease dangerous to the international body-politic. Double allegiance may be compared to polgyamy—a condition at its best estate evil, as it is an obstacle to assimilation, where it does not lead to open treachery.

"The right of sovereignty in many countries has a personal as well as territorial character. Continental Europe not only asserts exclusive jurisdiction within its own territory, but also claims a right to hold its subject within the grip of its laws wherever he may go, and to enforce them against him when he returns." Such states claim sovereignty over subjects and their descendants irrespective of whether they have been naturalized in a foreign land. The theory is that no emigrant subject nor his descendants have a legal right to sever allegiance to such states.

Dumba was honored on his return to Austria, and from the Austrian legal point of view, rightly so, tho he was execrated by all patriotic Americans, and rightly so, because he was an enemy to the United States. American citizens who have workt in amunition factories, and who were Austrian subjects before naturalization, are men under dual allegiance, and Dumba was trying to insure the fulfilment of their legal obligations to Austria. Such workmen, if ever exposed to the power of Austria, will be liable to severe penalty. Our naturalization laws open wide the gate for those who may become traitors in times of national stress. United States sovereignty is that of personality, but territorially limited, as in case of Great Britain, while that of European continental countries is one of personality without such limitation. An American citizen might commit murder in Japan, and if he escapt to the United States, he would go Scott-free, unless extradited, because the crime was committed outside the territory of the United States. It is not so with European countries.

Nevertheless, ideally, American laws of nationality are superior to European continental nationality laws, and the American territorial limitation respects and emphasises the sovereignty of other states to a larger degree than unlimited personal sovereignty does. The American theory of freedom of the citizen to leave his citizenship behind when he leaves the territory of his native or adopted land, and acquire citizenship in any land he pleases, affords the larger opportunity for the development and advantage of the individual; it is democratic; it places the emphasis on the worth and freedom of the individual, and upon his right to determine his destiny, untrammeled by limits of nationality. We believe our laws are ideally better, just as we believe the *ideal* course is to have a small army and navy, but so long as European states will not adopt our theory, it seems necessary, in the interests of our national welfare, to modify our present laws so as to prevent dual allegiance, or to enact some such provision as Australia has done, by which the United States could have suspended all citizen-rights of German-Americans as soon as that element showed signs of dangerous activity.

Japan coincides with continental European nations in her claim of sovereignty over individual Japanese irrespective of where they were born, or where they reside, or whether they have been naturalized abroad. The United States law allows a Japanese—and everybody—born in American territory, to become an American citizen, and hence such Japanese

may acquire double allegiance. Objection has been well taken against the Japanese complaint about America's attitude toward naturalization of Japanese, that the latter have shown practically no appreciation of the right to become American citizens—that Japanese children born in the United States are always registered as Japanese at Japanese consulates, instead of being allowed to grow up to become American citizens automatically. But the fact is that Japanese subjects are required to register their American born children as Japanese, and very few disregard the requirement. "A child is a Japanese if his or her father is a Japanese at the time of his or her birth," says Article I on the nationality of children. There have been a few naturalized Japanese-Americans. Joseph Heco was such, from whom our Mission purchast the land at No. 22, Kobe, and Heco was recognized as such by the high officials of the Japanese Government, who relied on him, more or less, because of his knowledge of America, and his friendship with American government officials of the highest rank. But that was before Japan adopted continental European codes, so that there was no dual citizenship. But even since such codes were adopted we believe there have been sporadic cases, involving, however, dual allegiance. If an American-born Japanese could prove his birthplace, and chose to become an American citizen, he might do so, but the Japanese Government still held him to account for all duties it desired him to perform, and might punish him, to take one case, for not having returned to Japan to perform his military service. This serious condition in the way of solving the difficulties between America and Japan was broacht at a banquet given to Baron Shibusawa, just before he left for America, last October, by the American and Japan Peace Societies. An influential Japanese then remarkt that it was desirable to abolish the requirements of the Japanese law of nationality which precluded expatriation, so as to admit of American-born Japanese becoming American citizens without dual allegiance. On February 27 amendatory clauses to the law were enacted by the Diet, looking to the possibility of Japanese wives of foreigners, and of Japanese boys and girls born in America, or other foreign lands, and residing there, becoming American, or other, citizens with single allegiance. Such boys and girls, up to the age of seventeen, when military duty begins, in case of boys, may be permitted by the Japanese Government to surrender citizenship and avail of American, or other, citizenship. The revised Nationality Law was promulgated by imperial ordinance Mch 17, in the "Official Gazette," and the new regulations may go into effect next July—allowing time for them to reach Japanese abroad. This friendly action on Japan's part is an olive branch held out to America, and it should be duly appreciated and reciprocated by Americans.

ARTHUER W. STANFORD.

Expatriation Bill.

The bill before the House of Peers [Feb. 11], relating to the question of expatriation, though failing so far to attract much public attention, proposes a measure which is of no small international importance. If adopted it will have, it is expected, a favorable effect on the position of Japanese in America. Those Americans, who, out of a high sense of justice and friendship, are exerting themselves in the interests of Japanese, in their country, have long held it a very objectionable fact that Japanese who acquire the citizenship of the United States, should, at the same time, retain Japanese nationality. The objection, it cannot but be admitted, is very reasonable, indeed, natural. America is finding, to her cost, what a dangerous thing is double or dual nationality, as is seen in the conduct of German-Americans since the outbreak of the war in Europe. In the latter instance,

the fault may be said to be partly due to the neglect, or indifference with which the United States has, for years, allowed the agents of the German Government to cultivate among the German-Americans, their allegiance and devotion to the Fatherland. Nonetheless the United States has seen enough of the evils and dangers of dual nationality. America may, therefore, be expected to be only the more sensitive and exacting in the future, with regard to the question of the nationality of her citizens of foreign origin.

The present draft-law or amendment to the Law of Nationality of the Japanese Empire opens ways through which a Japanese may forfeit his or her claim to the protection of the Imperial Government, just as the latter loses the power of forcing its citizenship duties on him or her. It is stated that a Japanese woman who marries a foreigner and acquires her husband's nationality, loses her Japanese nationality. It is also provided that a Japanese may expatriate himself by reason of his or her birth in a foreign country, this privilege being acquirable only by minors. According to the law in force, although no test case of the kind has ever yet come up for decision, the principle tacitly upheld is that in no circumstance can a Japanese, at his or her option, free himself or herself from the duties and obligations he or she owes to the Japanese State. In other words, a Japanese subject must always remain a Japanese subject, whether he or she acquires the citizenship of another country or not. No expatriation is permitted. Only in the case of a married woman who acquires her foreign husband's nationality, it is probable that her expatriation will be recognized. The present amendment would remove all doubt on this point, and would further grant the right of expatriation to foreign born minors. The question arises what is to become of adult Japanese who become naturalised in a foreign country. In the absence of any special provision to cover their cases, they must be subject to the ruling of the law in operation. The idea is perhaps that they are too valuable an asset to the State to be lost to it, on the one hand, and that grown up Japanese cannot become naturalised to make real citizens of a foreign country, on the other. We consider this a very narrow-minded view of the matter, that would force many to be purposely dishonest and treacherous. We wish very much that the amendment provided definitely for the treatment of expatriation of this class.

There is even fear that the bill in question may meet with strong opposition in the Upper House, where the atmosphere is generally very conservative. Certainly no one desires for the country the loss of its people. But it is a great dishonour to the Empire to be placed in a position to force any of its people to act falsely toward a foreign country and unfairly to take advantage of the ambiguity of a law. Nor will there be much real use in compelling any one to retain Japanese nationality, when that person sincerely wishes to become a citizen of another country. For this reason, we hope the Peers will speedily pass the bill and send it to the House of Representatives, where there is every prospect of its being readily accepted.

—*The Japan Times.*

Japanese and Nationality Question.

That the House of Peers passed the Nationality Bill on Tuesday [Feb. 22], the day on which a city contemporary published a Honolulu dispatch reporting a certain speech by the president of the Japanese Citizens' Society in Hawaii, was a remarkable coincidence. At the celebration of Washington's birthday by the Japanese residents in the town of Hilo, a Hawaiian-born Japanese, Arakawa, holding the office named, according to the dispatch, declared that the Japanese-Americans would not hesitate to fight again their mother country should war break out between Japan and America. He said they were American citizens, not Japanese, and considered it

embarrasing that they should be regarded as Japanese. The bill which the Upper House accepted, provides that the Law of Nationality be so amended that foreign-born Japanese may legally expatriate themselves, if they so choose. The speech at Hilo is said to have attracted wide attention among both Americans and Japanese, as appears natural. The report of it could not have escaped the eyes of some members of the Second Chamber here, but that body passed the bill in question without a single dissentient voice.

The incident is of peculiar interest in that it indicates a change that has come over the country's national sentiment. A generation ago a declaration like that of Mr. Arakawa, would have raised a storm of protest and denunciation in this country, and would have meant the death knell of any expatriation bill. Yet, after all, the change is only natural. In our case it is returning to the old order of things. In the feudal days the domain of one lord or ruler was as much a foreign country to that of another, as the independent States of the world are to one another to-day. The question of allegiance and loyalty within a narrow political entity was as intense then as it is in these days, though the hundreds of feudal States were on the whole living in peace. But theory did not trouble itself very much with the questions of domiciliary status and state obligations, leaving them mainly to the dictate of facts and convenience. A feudal lord very often repudiated the "nationality" of his retainer, when the latter's conduct reflected unfavourably on his dignity and reputation. "Expatriation" was not uncommon and was only accepted as a fact, and it was not expected of a retainer who changed his master that he should remain loyal to his former "sovereign," and no thought was ever entertained of making any claim on his descendants by the latter. Taking a broad view of the matter and considering that inter-state relations today are an extension of the relations between the feudal states of yore, it is not strange that we should now formally and by statute recognize the right of expatriation.

There appears to be something unnecessarily harsh and defiant in the alleged speech of Mr. Arakawa, especially so in view of the fact that no Japanese to-day seeks to change his nationality with the desire of liberation from oppression and persecution. Japanese in America, in their relations with their mother country, stand wholly on a different ground from that of Italians, Rumanians, and Serbs of Austria-Hungary, Bohemians of Prague, Bulgarians of Southern Macedonia, or disgruntled Irishmen. But to be a citizen of another country, and to be truly and conscientiously so, one cannot but subscribe to a view like that of Mr. Arakawa, as long as the different countries of the world continue to make allegiance an essential attribute of citizenship. Nor is it unnatural that a man should feel that he owes patriotism and devotion to the country in which he was born, and under the protection of which he has grown up. The Government of his parental country may claim to have rights to exercise over him; but we look at the matter from a larger point of view. We attach more importance to causes that make for the perpetuation of international peace than to be forever calculating on the possibilities of war. We wish success and prosperity to people of our race wherever they may be, which will be a bond of friendship and mutually profitable economic relations between the country of their adoption and their mother country. There should be nothing in their relations with their mother country unnecessarily to embarrass and handicap them.

—*The Japan Times.*

Nationality Law Opens Way of Expatriation for Japanese Subjects.

The amendment to Article 18 requires no comment. The present Article 18 provides that a Japanese woman loses

Japanese nationality when she marries a foreigner. This is unsatisfactory, for unless the law of her husband's nationality confers upon her the nationality of the husband by marriage, the woman would be without any nationality whatever. The new Article 18 remedies such anomaly.

The really important part and the difficult point to understand for foreigners, is the legal effect of the new Article inserted in the present Law between Article 20 and Article 21. This new Article is designated 20 Bis, in order to escape the necessity of changing the designation of every Article after Article 20, and of changing the index number whenever any Article after Article 20, is referred to in the body of any other Article.

Article 20 of the law, as it stands today, reads. "A person who has acquired a foreign nationality by his own choice loses Japanese nationality." This would be perfectly clear so long as one did not lose sight of the phrase "by his own choice," and provided further that the provisions of Article 24 did not exist. Article 24 of the present law says, in effect, that a male Japanese of seventeen years of age, or more, does not lose Japanese nationality under the provisions of any of the preceding five (in the amended law, instead of "five" read "six") Articles, until he shall have served in the army or the navy, or unless such individual, for any reason, is exempted from military service.

Must First Serve in Army.

In other words, a Japanese boy, if he is seventeen years old, or more, must first discharge his military service before he can divest himself of Japanese nationality. Such provision remains unchanged in the new law, except that the words "five" and "six" appearing in the first and the second paragraph of Article 24, are respectively replaced by the words "six" and "seven." Such changes are the result of the introduction of a new Article numbered "Article 20 Bis."

The new Article "turns round the corner," so to speak, by opening the road to the expatriation of male Japanese subjects before they attain the age of seventeen. Under the conscription laws of the Empire, a boy of seventeen is already a soldier in the Japanese army, although his time of service under "colors" does not commence until he is twenty. A male Japanese from the age of seventeen is a part of the army until he completes his fortieth year. If he is an officer in the army, he is either in the active service, in the first reserve, the second reserve, or the national army called the "landsturm." If he is neither a commissioned officer nor a warrant officer, then he is a plain soldier in the landsturm, in the active service, in the reserve (*i.e.* the first reserve), or in what the Germans call the "landwehr." A boy is not called upon to serve under "colors," that is to say, he is not required to receive military training in regimental barracks until he is twenty, but from seventeen to twenty he is already a soldier in the landsturm.

Once a Soldier Always a Soldier.

The Japanese Law of Nationality as it stands to-day, and as it will stand when the amendatory law goes into operation, rests upon the principle that a Japanese soldier may not cease to be one by expatriating himself. This principle remains unchanged, but Article 20 Bis provides that a Japanese boy, who has acquired a foreign nationality by reason of his birth in the territories of such country, provided he has domicile in that country, may divest himself of the Japanese nationality, if his father, or other parental authority, takes the necessary step for him before he is fifteen; or if he has attained the age of fifteen, he may take the same step, with the consent of his father, or other parental authority, until he attains the age of seventeen.

In short, the object of the amendatory law is to permit the expatriation of Japanese boys born in Hawaii, or in any

of the states of the American Union, before he is fifteen, or, at latest, before he is seventeen.

At seventeen a Japanese boy, even though he was born in the United States, is enrolled in the register of the Japanese national army, for the Japanese law, like the laws of continental Europe, and unlike the Anglo-American system, recognizes allegiance to the sovereign by reason of blood-descent, and not according to the place of birth. In the legal conception of continental Europe, no less than in that of Japan, the place of birth is a mere incident in the life of a man, that does not affect the tie of allegiance which a man owes to the sovereign of his parents.

The new amendment to the Japanese Law of Nationality is a concession in favor of the Anglo-American territorial principle, by a nation which has, from time immemorial, scrupulously observed the principles of personal sovereignty and personal allegiance.

Law Amending the Law of Nationality.

The following amendments are introduced into the Law of Nationality.

Article 18. When a Japanese by becoming the wife of a foreigner, has acquired the husband's nationality, then such Japanese loses (her) Japanese nationality.

Article 20 Bis. In case a Japanese subject, who has acquired foreign nationality by reason of his or her birth in a foreign country, has domicile in that country, he or she may be expatriated with the permission of the Minister of State for Home Affairs.

The application for the permission referred to in the preceding paragraph, shall be made by the legal representative, in case the person to be expatriated is younger than fifteen years of age. If the person in question is a minor above fifteen years of age, or a person adjudged incompetent, the application can only be made with the consent of his or her legal representative or guardian. A step-father, a step-mother, a legal mother, or a guardian may not make the application, or give the consent prescribed in the preceding paragraph, without the consent of the family-council.

A person who has been expatriated loses Japanese nationality.

In Article 24 the words "foregoing five Articles," and the words "foregoing six Articles" shall respectively be replaced by the words "foregoing six Articles" and "foregoing Articles."

In Article 26 after the words "Article 20" insert the words "Article 20 Bis."

Supplementary Provision.

The date of the operation of this law shall be determined by imperial ordinance.

Note.—The foregoing is the translation of the amendatory law, which was introduced by the Government, passed first by the House of Peers, and later by the House of Representatives on February 27th, 1916.

T. Miyaoka, *in The Japan Times.*

General Notes.

The 23rd Annual Meeting of the International Missionary Union will convene at Clifton Springs, N.Y., Je 13—18. Subject: "Preparedness for World Wide Evangelization."

* * * * *

The Fortieth Anniversary of Kobe College was observed in connection with the commencement, and the inauguration of the new principal, March 28—30, but as the May issue will be a Kobe College number, we say no more.

* * * * *

"It was the age of brown-backt, barelegged coolies, covered when passing a police station, with a shirt of mosquito netting, to evade the meshes of the law," said Dr. Pettee in our last issue. An old time definition in Japan was: "Clad in a sunny smile and half a yard of cotton cloth," and such clothing is still in fashion in remote districts, in the heat of

summer. We recently saw Kippling's description:

"The uniform 'e wore
Was nothin' much before,
An' rather less than 'arf
o' that be'ind."

* * * * *

In *Mélanges Japonais*, Apl 1908 and two following numbers, were articles by Duthu, on Kurozumi and his teaching, in which the writer emphasizes precisely the reverse of what Dr. Kiyama (XIX. 6) holds about Kurozumi having no knowledge of Oyōmei's system. Duthu maintains that Kurozumi owed much to that system, and that the very success of his movement lay largely in the fact that his disciples were recruits from Samurai adherents of Oyōmei philosophy. Ikeda Mitsumasa, in 1632, exchanged his Tottori daimiate for the Okayama one, which Ikeda Tadao had possest. The former lived from 1609 to 1682, and was a great patron of art and learning. From 1645 to 1654 he welcomed Kumazawa Banzan (1619—1691) at his court, and the three sons of Nakae Tōju removed to Okayama for a season, to avoid persecution by the Tokugawa government, but the latter finally compelled Ikeda to banish them. Okayama was a great center for the study of Confucianism.

* * * * *

On February 7 the Government of Japan introduced into the House of Peers, for amendment of the Law of Nationality, a bill, which was past by the Peers on February 22, by the House of Representatives on February 27, and proclaimed by imperial ordinance on March 17, probably to go into operation in July. Those specially interested in the Japanese Law of Nationality will find an English translation of the twenty-eight original articles, in volume three, appendix, of DeBecker's "Annotated Civil Code of Japan," four large volumes, 1909—10, London, Butterworth & Co., Yokohama, Kelly & Walsh. Unfortunately Article 24 was blind in comparison with Articles 20 to 23, and DeBecker made no annotations on these five—just the ones of most concern to Americans who have been studying the American-Japanese problem of immigration and naturalization. The former articles seemed to expressly provide for Japanese expatriation, while the last seemed to admit of children under seventeen, in certain circumstances, severing all allegiance to Japan, but Japanese lawyers said that no male child, even when born abroad, could escape allegiance to Japan, until he had either performed military service, or been legally exempted. In the magazine "The Japan Peace Movement," Nov., 1914, appeared a compilation by Rev. Gilbert Bowles, of the Japanese Nationality Law, later printed as a pamphlet, which may be had from the compiler, 30 Koun Machi, Shiba, Tokyo.

* * * * *

The first half of April is the cherry season in Central Japan, and largely so in and about Tokyo, altho the fine double varieties are sometimes at their best at Tokyo about the twentieth. That the cherry blossom is the symbol of Japanese chivalry has been made known widely to foreigners by Dr. Nitobe's "Bushidō." He has also popularized among foreigners, the poem of Norinaga Motoori (1730—1801):

Shikishima no
Yamato gokoro wo
Hito towaba
Asahi ni nioo
Yamazakura bana.

by his well-known rendering:

Isles of blest Japan!
Should your Yamato spirit
Strangers seek to scan,
Say—scenting morn's sunlit air,
Blows the cherry wild and fair.

Mogford has rendered it:

What is the spirit of old Japan?
'Tis the fragrance the cherry-bloom wafts to the skies,
When, blushing, it sees its own sun-god arise.
That is the spirit of old Japan.

Sir Edwin Arnold, in "Japonia:"

If it shall happen that one
Ask'd the Japanese heart,
'How may we know it apart?'
Point where the cherry blooms wave,
Lightsome and bright and brave,
In the gold of the morning sun;
There is the Japanese heart.

* * * * *

There was a caustic and treacherous discussion of the Anglo-Japanese Alliance (see complete text, XVIII. 1) carried on by certain Japanese, for some weeks during the months of January and February, in the *Yamato Shimbun*, especially, but also in the *Osaka Mainichi*, the *Nippon oyobi Nipponjin* (magazine), and in some other periodicals. Occasionally a temperate discussion of the advantages and disadvantages to Japan, of the Alliance at present, was sandwicht among these articles, but all, so far as we noticed, were adversely critical, and some were little less than heated denunciations of the Alliance, and advocacy of its termination. Few acknowledged, even if they inwardly realized, that it was the Alliance which enabled Japan to climb to her present position as a great Power. Had it not been for the Alliance their country would now be a second rate nation, if not worse, and Russia would be in Chosen to-day. To discuss the desirability of terminating the Alliance, or to show up its disadvantages, as they conceive, at a time like the present, recalls the torpid viper, warmed in the peasant's bosom, who repaid the kindness by stinging, with deadly venom, the breast that had given the reptile power. But there was no sign that the Japanese Government had any desire to repudiate the Alliance, and not long after the close of the Diet, Feb. 29, prominent members of the Cabinet, of political parties, and of business men began to give interviews in which they emphatically repudiated the sentiments of the treacherous babblers against the Alliance.

* * * * *

We offer no apology for the space devoted to Japan's amendment to her Nationality Law. It is of commanding interest and importance in its bearing on efforts of many on both sides of the Pacific, to solve the problem of treatment, at once just and fair to both sides, of Japanese in the United States. Hitherto the Japanese Law of Nationality, as promulgated Mch 16, 1899, and put in force Apl 1, 1899, contained an article, the 24th, which stood squarely in the way of Japanese children born in American territory, acquiring American citizenship, which otherwise might have been theirs for the performance of the mere formalities—*i.e.*, stood in the way unless they assumed dual allegiance. The article "Expatriation Bill" was a leader in a Japanese daily, *The Japan Times*, on Feb. 11. "Japanese and Nationality Question" was a leader in the same paper on Feb. 27. Lawyer Miyaoka's article appeared in the same daily on Mch 9. Tsunejiro Miyaoka, Esq., is a prominent member of the Japan Peace Society, and representative of the Carnegie Peace Foundation. He has had rich and varied experience in legal and diplomatic affairs, as he has been connected with embassies at London, Washington and Berlin, and represented his country in the arbitration of the house-tax question before the Hague Tribunal. From 1887 till 1909, when he resigned to engage in general law-practice, he was connected with the Dep't of Foreign Affairs. In 1914 he gave a course of lectures on the Japanese system of courts, before the Summer School for Missionaries, at Karuizawa. He is one of Japan's finest men.

* * * * *

The Mombushō statistics for religion leave very much to be desired in the matter of detail, and, it is to be feared, in accuracy, as well. The scant items publisht seem to be a gauge of the degree of importance assigned to religion by the Government, which goes into all sorts of details down to decimals, about secular education. But this merely *en passant*, for we are here interested in the names for the three Churches, which claim to be the only true Church, or the

only branches of the true Church. The Mombushō terms are: *Tenshu Kōkyō* (天主公教) Catholic Doctrine of the Lord of Heaven (Church); *Harisutosu Seikyō* (ハリストス正教) Christ Orthodox (True) Doctrine (Church); *Nihon Seikōkai* (日本聖公會) Holy Catholic Church of Japan. The Roman Catholics apparently designate their Church as *Nihon Kōkyōkai* (日本公教會), the Catholic Doctrine Church of Japan. There are various colloquial terms for these Churches, such as *Tenshukyōkai*, Church of the Doctrine of Heaven's Lord, *Romakyōkai* Church of the Doctrine of Rome, *Gurikikyōkai*, Church of the Greek Doctrine, *Giri-shiyakyōkai*, Church of the Doctrine of Greece, *Nikoraikyōkai*, Church of the Doctrine of Pere Nikolai, the Russian founder of this Church in Japan; *Kan-tokukyōkai*, Church of the Doctrine of Bishops, from the term used by the Episcopal Church for bishops; *Kokkyō*, National Doctrine (Church). The Roman Catholics have, in general, a terminology differing from other Churches. They use *daishikyō* and *shikyō* (大司教, 司教) (great) dispenser and administrator of the doctrine, for archbishop and bishop, *shinto* for member, *denkyōshi*, evangelist, *seidō*, a consecrated house of worship, *kitosho*, an unconsecrated place of worship, beside many others which have few corresponding realities in most Protestant Churches. Generally the Roman Catholics have been fortunate in their choice of terms, as in that for bishop, where the emphatic idea seems to be the spiritual office of ministering the Word, rather than that of executive administration, governing, as in case of the Episcopalians.

* * * * *

The latest statistics of the Roman Catholic Church are those for August last, publisht in the December *Koe*, when, in Japan proper, there were 97 foreign missionaries widely scattered in more than sixty places, including such Christian centers of the Middle Ages as Bungo, Hirado, Yamaguchi, Amakusa, Yatsushiro, Goto Islands, Osaka, Kyoto, where a church was founded in 1569, Urakami, and, above all, Nagasaki. There are over 250 churches, with 70,166 members, 166 church edifices (*seidō*), 86 chapels (*kitosho*), 3 theological schools, with 45 students, 2 evangelists' schools for both sexes, with 49 students, and over 600 evangelists (*denkyōshi*). The archiepiscopal seat is at Tsukiji, Tokyo, and the other episcopal centers are Hakodate, Osaka, and Nagasaki. Vicar-generals, or deputy bishops, are located at Sendai, Yokohama, Kyoto, and Nagasaki, and prefects-apostolic, or priests exercising episcopal functions without the rank or title of bishop, at Kanazawa, and Tokushima. Shikoku is under jurisdiction of Spaniards from the Philippines, Hokurikudō from Fukui *ken* to Akita *ken* inclusive, is the field of the Society of the Divine Word, and is workt exclusively by Germans, who have 14 foreign missionaries in 11 centers, with 11 churches, 418 members, 6 church buildings, and 6 chapels. Akita is their educational center, where they have a convent, a girls' industrial school, a kindergarten, and an orphanage; there is a hospital and free dispensary at Kanazawa, and a printing office at Niigata. The remainder of the empire is in the care of the French. In referring to items under cities we now include the diocese as represented by its center. Sapporo is under the Franciscans, and work in Hokkaidō seems to be even more scant than in Hokurikudō. There is an Educational Society of Mary, which has a series of boys' schools at Tokyo, Yokohama, Osaka, Nagasaki, and a theological school at Urakami; their Middle School at Tokyo, had 473 students, and the Primary, 375; St. Joseph's College, Yokohama, had 143; the commercial schools at Osaka and Nagasaki had 735 and 280, while the theological students numbered 62. The Jesuits had one University at Tokyo, with 69 students, and a boarding school with 42. The Trappists report nothing beyond a single farm-community near Hakodate. Tokyo reports three convents, with 82 foreign sisters; Nagasaki four,

with 38; Osaka one, with 17; Niigata one (at Akita), with 12, and Sapporo one, with 10. Tokyo has five girls' high schools, with 992 pupils; Nagasaki, two, with 191; Osaka, three, with 532; Hakodate, three and no pupils reported; Niigata, one (at Akita), with 52. The sisters of Tokyo have five primary schools, with 696 children, at Nagasaki, one, with 191; at Tokyo they have five kindergarten, with 261 children; at Nagasaki, two, with 143; at Niigata (Akita), one, with 38. The sisters have three collegiate schools at Tokyo, with 374 students. Of the varied other benevolent work space fails for mention.

Personalia.

Miss Harriet Adaline Hale has been visiting at Kobe for several weeks.

Miss Edith Curtis visited at Maebashi and Osaka in February and March.

Miss Harriet Frances Parmelle visited Kobe and Kyoto at the end of March.

Miss Annie Lyon Howe addrest the national Sunday-school Convention at Nagoya, on the first instant.

Mrs. H. B. Newell visited at Kobe in March, and attended the Osaka Miss'y Conference on the 7th ultimo.

Dr. Pettee shared in the Seoul banquet given by Gen'l Terauchi, the Res. Gen'l, in honor of Dr. and Mrs. Clark.

Miss Delia D. Leavens, of our North China Mission (XIII. 3, XVIII. 1), returned to America on the *Empress of Russia*, leaving Kobe, Mch 28.

Miss Amy Elizabeth McKowan, of the Baikwa School, Osaka, after an extended illness there, went to recuperate at Maebashi, and has been gaining steadily.

Mr. and Mrs. Stanford spent their holidays at Kōfu, indulged in a trip to Mitake, and went down the Fujikawa to Minobu, seat of Nichiren Buddhism.

Under date Feb. 17 Rev. Enoch Frye Bell reported the appointment of Mr. Frank Cary, a senior theological student at Oberlin, as a missionary to join our Mission.

Rev. Schuyler Sampson White attended the national Sunday-school convention at Nagoya, from the first to the third instant, as a delegate from the local Association.

Catharine Pedley joined a group of Kyōai school-girls at the end of last month, and went to Kyoto to perform the popular pilgrimage to the Palace and "coronation" buildings.

Dr. and Mrs. Pettee were given a reception at Toyo Eiwa Jo Gakkō, the Canadian Meth. Girls' School, Azabu, March 10, by the Foreign Auxiliary of the Woman's Christian Temperance Union.

Rev. Lawrence C. Powers of our Madura Mission was married at Madura, Feb. 9, to Miss Louise Metzger, a faithful missionary for about 12 years, of a German Mission in India, and recently a teacher in employ of our Mission.

On Feb. 14 Prof. Dana Irving Grover, of Denver, Colo., reported that his health had given out under the stress of Y.M.C.A. secretarial work. Mr. and Mrs. Grover have the sympathy of our Mission in their struggle for recovery of health.

Miss Alice Pettee Adams arrived at Kobe, by *Chiyo Maru*, Mch 21, and the entire city had flags out to welcome her, tho she innocently inquired why the flags were out. To say she is in good health is drawing it too mildly, but, then, it would never do to print a lady's weight any more than her age.

Mr. Robert Kelsey Veryard and Mrs. (Louise DeForest) Veryard reacht Yokohama, Mch 18, by *Empress of Japan*, and she came down to Kobe at once, by train, to visit Miss Charlotte Burgess DeForest. The Veryards sailed from Kobe on the 12th instant, and upon conference at Shanghai their location in Y.M.C.A. work in China will be decided.

Mrs. Ethel Fisher Scudder, sister of Mrs. Sidney Lewis Gulick and of Mr. Galen M. Fisher, of Tokyo, reacht Japan by the *Chiyo Maru*, Mch 18, and, after a visit at Tokyo, and a brief stop at Kobe, sailed on the *Kitano Maru*, from Kobe, Mch 27, for India to join her husband,

who is a member of the Arcot Mission of the Dutch Reformed Church.

The Allchins have recently had a visit from Mr. Harry Allchin, their nephew, who is employed by a N. Y. City importing and exporting firm. He was returning from a business trip to London and Petrograd, after several months in those cities. His war experiences were interesting, and among them was his presence in London during three Zeppelin raids, in one of which he was within a block of where the bombs struck.

Among those of our Mission from outside Kobe, whom we noticed in attendance upon the 40th anniversary exercises of Kobe College, were the Carys, the Cobbs, the Hesses, Miss Denton, Mr. Curtis, all from Kyoto, the Allchins and Misses Colby and Ward, from Osaka, the Pettees, from Tokyo, Mrs. Olds, from Niigata, Miss Daughaday, from Sapporo, Mr. White, from Tsuyama, Miss Wainwright, from Okayama, and Miss Parmelee, from Matsuyama.

Rev. Francis Edward Clark, D.D., and Mrs. Clark, of Auburndale, Mass., after three weeks of strenuous Christian endeavor in Japan, left Shimonoseki for Chosen Mch 14. Their work was mainly at Tokyo, Kyoto, Osaka, Kobe, and the Kanmon cities. Among the prominent meetings were a banquet at Tokyo, given in their honor by the combined Japan and American Peace Societies, the annual Christian Endeavor Convention and the first quarterly meeting of the Missionary Association at Osaka, addresses at the Doshisha, Kyoto, and at Kwansei Gakuin, at Kobe, along with a reception at Kobe College. Dr. Clark was a classmate of our Dr. Pettee, Dartmouth, '73, Andover, '76, and apparently both found their wives within Abbot Academy, as other fortunate men have done. Dr. Clark is engaged on a book of reminiscences. If he gives much of his experiences in travel, it will be a bouncer, and will be rich in items about church life and work the world over, for, as Mrs. Clark says, "some globe trotters may have seen more of the 'sights' of the world than they, but none have seen the inside of so many churches." The Clarks have given an impetus to practical Christian living, such as few in their generation have done. Millions of young lives have been touchd by them for good, who will bear the impress to the end of their days.

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